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THE
CLERGYMAN'S
ASSISTANT

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THE
CLERGYMAN'S ASSISTANT
IN
READING THE LITURGY.

——— “Loquere; hoc vitium commune, loquatur
Ut nemo; at tensâ declamitet omnia voce.
Tu loquere; ut mos est hominum; boat et latrat ille:
Ille ululat; rudit hic; (fari si talia dignum est)
Non hominem vox ulla sonat ratione loquentem.”

LUCAS DE GESTU ET VOCE, l. ii.

THE
CLERGYMAN'S ASSISTANT
IN
READING THE LITURGY.

CONTAINING

THE EMPHATIC WORDS (CHIEFLY ACCORDING TO SHERIDAN) IN THE
MORNING AND EVENING PRAYER, LITANY AND HOLY
COMMUNION OFFICE, PRINTED IN ITALICS:

WITH THE

PRONUNCIATION OF WORDS LIABLE TO BE MISPRONOUNCED:

AND WITH

EXEGETICAL NOTES

FROM GARRICK, SHERIDAN, WHATELY, CULL AND HENSHAW.

BY A PARISH PRIEST.

~~~~~  
"Pleads he in earnest?—Look upon his face,  
His eyes do drop no tears; his prayers are jest;  
His words come from his mouth; ours, from our breast;  
He prays but faintly, and would be denied;  
We pray with heart and soul."

RICHARD II.

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TO
ALL WHO LOVE
The Book of Common Prayer,
AND WHO SEEK TO
PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO,
THIS
COMPILATION
IS
DEDICATED.

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“DISTINCTNESS of articulation, correct emphasis and a deep-felt interest in the sentiments delivered, can hardly fail, where there is not some great defect in the organs of speech, of making a good reader. And, therefore, the commonness of the deficiency in this respect among the ministers of religion, is the less excusable.”—*Henshaw, Introd. Essay.*

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P R E F A C E.

THE design of this manual may be fully enough learned from the titlepage. It seeks an humble place among the books which aim to aid the Parish Priest in the due conduct of a most important department of his ministerial functions. It seems especially needful at a time when the service provided in the Book of Common Prayer is beginning to be used *daily* in various parts of the Church. Whilst there are other works (most valuable and highly to be recommended) which treat, more at length, of specific points in what may be termed Liturgical Rhetoric, the compiler has met with none which, in a brief compass, combines the advantages which, it is thought, are contained in the following pages. In all these works, the service is either mutilated or, if entire, arranged on a different system of punctuation from that in the standard edition of the Prayer Book. In the present work, the Morning prayer and such parts of the Evening prayer as are not contained in the morning, the Litany, and the holy Communion office are printed *verbatim et literatim* from the standard, only marking the emphatic words by the italic print. On the margin of each page, the words, whose accentuation and pronunciation it was deemed well to mark, have been arranged; and at the foot of the page a selection of appropriate notes has

been given from the best authorities, Garrick, Sheridan, Whately, Cull and Henshaw.

It is deemed proper to add that, inasmuch as on many points connected with the reading of the Liturgy, the best authorities (as they are called) are at variance, it is respectfully submitted, that no work on this subject can claim any higher title than an *assistant* to the well-educated and devout priest. The emphatic words have been marked, for the most part, according to Sheridan, in order that there might be some approximation to correctness, and for the benefit of Candidates for Orders who need some guidance in their reading of the Liturgy; but they possess no such authority as to prevent their being changed, (which can be done in this book by a stroke of the pen,) by any who have, or think they have, a truer understanding of the sense of our Prayer Book.

It is further to be remarked that no artificial system, however perfect, can do more than approximate towards the conveyance of accurate instruction; for, as Archbishop Whately justly observes, “no variety of marks that could be invented—not even musical notation—would suffice to indicate the different *tones* in which the different emphatic words should be pronounced.” It is well, therefore, whilst using any such work as the present, to remember the advice given by the same distinguished prelate, “He who not only understands fully what he is reading, but is earnestly occupying his mind with the matter of it, will be likely to read as if he understood it, and thus to make others understand it; and, in like manner, with a view to the impressiveness of the delivery, he who

not only feels it, but is exclusively absorbed by that feeling, will be likely to read as if he felt it, and to communicate the impression to his hearers. But this cannot be the case if he is occupied with the thought of what their opinion will be of his reading, and how his voice ought to be regulated;—if, in short, he is thinking of *himself*, and of course, in the same degree, abstracting his attention from that which ought to occupy it exclusively.”

PHILADA., 1847.

“IT seems to be thought that something can be substituted for good reading; thus it is frequently said, ‘*Oh, I attend more to the matter than the manner!*’ the word matter referring to ideas, and manner to their conveyance. Now this remark can apply alone to the composition of a sermon, for it is quite inapplicable to the public reading of a form of prayer. There is no doubt of the greater importance of that which is conveyed beyond the conveyance; indeed, the value of the conveyance entirely depends on its faithful communication of all the matter; and on this fact rests the whole importance of good public reading. The clergyman’s duty is faithfully to convey the whole of the matter contained in the services of the church. His work is to convey, and, by the manner of conveyance, to attend to the matter, which indeed is his only means of attending to the matter of the Liturgy.”—*Cull’s preface to Garrick’s mode of reading the Liturgy*, p. xi. and xii.

THE ORDER FOR DAILY

Morning Prayer.

¶ The Minister shall begin¹ the MORNING PRAYER, by reading one or more of the following Sentences of Scripture.

THE Lord² is in his holy temple; let all the earth keep silence before him. Hab. ii. 20.

From the *rising* of the sun even unto the going *down* of the same, my Name shall be great among the *Gentiles*; and in every place *incense* shall be offered unto my Name, and a *pure* offering: for my Name shall be *great* among the heathen, saith the Lord of hosts. *Mal. i. 11.*

Let *the words* of my mouth, and the *meditation* of my heart, be alway *acceptable* in thy sight, O Lord, my strength and my Redeemer. *Ps. xix. 14.*

When the wicked man *turneth away* from his wickedness that he hath committed, and doeth that which

PRONUNCIATION.

Observation.—In the list of words, whose pronounciation is given in this work, W. stands for *Walker*, R. for *Reid*.

Ac'ceptable.—W. & R.

NOTES.

(¹) "The Minister ought to stand in an *erect* posture, and not carelessly *loll upon the desk* as many clergymen do, as if they were entirely *indifferent* to what they were about."—GARRICK.

(²) "Whenever our Maker's name is mentioned, it ought to be done with the utmost solemnity and respect."—GARRICK.

is *lawful* and *right*, he shall *save* his soul alive. *Ezek.* xviii. 27.

I *acknowledge* my transgressions; and my sin is *ever* before me. *Ps.* li. 3.

Hide thy face from my sins; and *blot out* all mine iniquities. *Ps.* li. 9.

The sacrifices of God¹ are a *broken* spirit: a broken and a *contrite* heart, O God, thou wilt not *despise*. *Ps.* li. 17.

Rend your *heart*, and not your *garments*, and turn unto the Lord your God; for he is *gracious* and *merciful*, *slow* to anger, and of *great* kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong *mercies* and *forgivenesses*, though we have *rebelled* against him; neither have we obeyed the voice of the Lord our God, to walk in his *laws* which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with *judgment*; not in

Sac'ri-fices (sak'-kre-fizes).—W. & R.

(1) "The word God is often distorted into Gaud. This seems to arise from an attempt to prolong the word, when the vowel a of *all* is apt to be substituted for the correct vowel o of *on*. This word ought especially to be preserved from a vitiated pronunciation."—CULL.

"Throughout the whole service, indeed, the awful name of God is by some treated so familiarly, and so little distinguished from any particle of three letters, as must give great offence to pious ears. It is said of the great Robert Boyle, that he never mentioned the name of God, even in private discourse, without making a perceptible pause after it. How much more would this practice become those who are engaged in the solemn act of public worship, and how much would it add to the solemnity of that worship!"—SHERIDAN.

thine *anger*, lest thou bring me to *nothing*. *Jer.* x. 24.
Ps. vi. 1.

Repent ye; for the kingdom of heaven is *at hand*.
St. Matt. iii. 2.

I will *arise* and go to my *father*, and will say unto him, Father, I have *sinned* against heaven, and before thee, and am no more *worthy* to be called thy son. *St. Luke* xv. 18, 19.

Enter not into *judgment* with thy servant, O Lord; for in *thy* sight shall no man *living* be justified. *Ps.* cxliii. 2.

If we say that we have *no sin*, we deceive *ourselves*, and the *truth* is not in us; but if we *confess* our sins, God is *faithful* and *just* to *forgive* us our sins, and to *cleanse* us from *all* unrighteousness. 1 *John* i. 8, 9.

¶ Then the Minister shall say,

DEARLY beloved brethren,¹ the Scripture moveth us, in *sundry* places, to acknowledge and confess our manifold sins and wickedness; and that we should not *dissemble* nor *cloak* them before the face of Almighty God our *heavenly* Father; but *confess* them with an humble,² lowly, penitent, and *obedient* heart;

Dis-sem'ble (Dis-sem'bl).—W. & R.

Al-might'y (al-mi'te), *a* as in *fall*.—W.

O-be'di-ent (o-be'-je-ent).—W.

(¹) "In the beginning of this exhortation, we usually find, that the clergyman's eye is fixed on the book, and that he utters the words as mere matter of form; but, surely, the truly Christian and affectionate address, with which it commences, from a pastor to his flock, ought to be made with earnestness, and his eyes looking round the whole congregation."—SHERIDAN.

(²) "At first view it may appear, that the words humble and lowly, are synonymous; but the word lowly, certainly implies

o the end that we may obtain *forgiveness* of the same, by his *infinite* goodness and mercy. And *although* we ought, at *all* times, humbly to acknowledge our sins before *God*; yet ought we *chiefly* so to do, when we assemble and meet together,¹ to render *thanks* for the great benefits that we have received at his hands, to set forth his most worthy *praise*, to *hear* his most *holy Word*, and to *ask* those things which are requisite and necessary, as well for the *body* as the *soul*. Wherefore I pray and *beseech* you, as *many* as are here present,

Where'fore (hwaré-fore), a as in *fate*.—W. For the different pronunciation of *Therefore*, see page 23.

a greater degree of humiliation than the word *humble*. The word, *penitent*, that follows, is of stronger import than either; and the word, *obedient*, signifying a perfect resignation to the will of God, in consequence of our humiliation and repentance, finishes the climax. But if the climax in the words, be not accompanied by a suitable climax in the notes of the voice, it cannot be made manifest."—SHERIDAN.

(1) "Nothing is more frequent than to give the tone of a full stop at the end of the former part of this sentence, as thus—'yet ought we chiefly so to do when we assemble and meet together.' What, at any time, in assemblies of amusement and festivity? No, it is only when we assemble and meet together, *to render thanks for the great benefits* we have received at his hands, &c. In this, and what follows, a distinct enumeration is made, of the several parts whereof the public worship is composed. *To render thanks for the great benefits that we have received at his hands*, Thanksgiving. *To set forth his most worthy praise* by Psalms and Hymns. *To hear his most holy word* in the Lessons. *And to ask those things that are requisite and necessary, as well for the body as the soul* in the Prayers. On which account, the several sentences containing the distinct parts of the service, ought to be kept more detached from each other than they usually are; and the words peculiarly expressive of each branch of the service, should chiefly be made emphatical."—SHERIDAN.

to accompany me with a *pure* heart, and *humble* voice, unto the throne of the heavenly grace, saying—

¶ A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most *merciful* Father;¹ We have *erred* and strayed from thy ways like lost sheep. We have followed *too* much the devices and desires of our own hearts. We have *offended* against thy holy laws. We have left *undone* those things which we *ought* to have done; And we have *done* those things which we ought *not* to have done; And there is no *health* in us. But thou, O Lord, have *mercy*² upon us,

Hum'ble (um'-bl).—W.

Er'red; first *e* as in *met*.—W.

Mer'cy (Mer'-se).—Walker says, "The vulgar pronounce this word as if spelled *marcy*: many above the vulgar pronounce it as if written *murcy*; but there is a delicate shade of difference between this and the true sound of *e*, (*e* in *met*,) which must be carefully attended to."

(1) "'Almighty and most merciful Father'—Another fault here committed, is the dropping the voice at the end, as if it were a full stop; whereas, it is evidently an incomplete member of a sentence, as would appear if it were immediately followed by the subsequent one, which belongs to it, without the reader's being interrupted by the congregation. But that interruption ought to make no change in the proper manner of delivering it, which should be in a sustained note, and which the reader would use were he to continue it without such interruption."—SHERIDAN.

(2) "The difficulty of reading the Liturgy with spirit, and even with propriety, is somewhat peculiar, on account of the inveterate and long established faults to which almost every one's ears are become so familiar; so that such a delivery as would shock any one of even moderate taste, in any other composition, he will, in this, be likely to tolerate, and to practise. Some

miserable offenders. Spare thou *those*, O God, who *confess* their faults. Restore thou *those* who are *penitent*; According to thy *promises* declared unto mankind in Christ *Jesus* our Lord. And grant, O most *merciful* Father, for *his* sake; That we may hereafter live a *godly, righteous, and sober* life. To the *glory* of thy holy Name, Amen.

¶ The Declaration of Absolution, or Remission of sins, to be made by the Priest alone, standing; the People still kneeling.

ALMIGHTY God,¹ the Father of our Lord Jesus Christ, who desireth not the *death* of a sinner, but rather that he may turn from his wickedness and *live*,

Man-kind' (man-kyind').—W.

read, 'have mercy *upon* us, miserable offenders,' and others, 'have mercy upon *us*, miserable offenders;' both laying the stress on a wrong word, and making the pause in the wrong place, so as to disconnect 'us' and 'miserable offenders,' which the context requires us to combine. Every one, in expressing his own natural sentiments would say 'have *mercy* upon us-miserable-offenders.'"—SHERIDAN.

(¹) "In reading the absolution, it is usual to begin it in the same manner and tone of voice, as if it were a prayer addressed to the Almighty, instead of speaking of him, and delivering a commission in his name. As thus—'Almighty God! the Father of our Lord Jesus Christ'—instead of the authoritative tone of one speaking in his name, and who has received *power* and *commandment* from him, to declare his gracious pleasure to his people. The words as they stand, have indeed the same air as several prayers beginning in the same manner: which probably has betrayed most into the same mode of delivering them. But whoever will suppose them to be preceded by the article, *the*, which is understood, as thus—*The* Almighty God, Father of our Lord Jesus Christ, &c., will immediately see the necessity of using a tone very different from that of supplication; and will easily bring himself to the use of it."—SHERIDAN.

hath given *power*,¹ and *commandment*, to his ministers, to *declare* and *pronounce* to his people, being *penitent*, the Absolution and Remission of their sins. He pardoneth and absolveth all those who *truly* repent, and *unfeignedly* believe his holy Gospel. Wherefore let us beseech him to *grant us* true repentance,² and his Holy Spirit, that those things may please him which we do at *this present*; and that the *rest* of our life *here-after* may be *pure* and *holy*, so that at the *last* we may come to his *eternal* joy; through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of every prayer, *Amen*.

¶ Or this.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to *all* those who, with hearty repentance and true faith, turn unto him; have *mercy* upon you; pardon and *deliver* you from all your *sins*; *confirm* and *strengthen* you in

Ab-solv'-eth (ab-zolv'eth).—W.

(1) “‘And hath given power and commandment to his ministers, to declare and pronounce to his people being penitent’—The words, by being thus huddled together, lose much of their import and clearness.”—SHERIDAN.

(2) “Many are apt even to commit so gross an error, as to lay the chief stress on the words which denote the most *important things*; without any consideration of the emphatic *word* of each sentence: e. g., in the Absolution, many read, ‘let us beseech him to grant us *true repentance*,’ because, forsooth, ‘true repentance’ is an important thing; not considering that, as it has been just mentioned, it is not the *new idea*, and that to which the attention should be directed by the emphasis; the sense being, that since God pardoneth all that have true repentance, therefore, we should ‘beseech him, to *grant it to us*.’”—SHERIDAN.

all *goodness*; and bring you to *everlasting* life; through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in *heaven*,¹ *Hallowed* be thy Name. Thy kingdom *come*. Thy will be *done* on *earth*, As it is in *heaven*.² Give us *this day*³ our *daily bread*. And forgive⁴ us *our* trespasses, *As* we forgive

(1) "I now come to the Lord's Prayer. Nothing can show the corrupt state of the art of reading, or the power of bad habit in a stronger light, than the manner in which that short and simple prayer is generally delivered. In the first words of it, 'Our Father who art in heaven'—that false emphasis on the word, *art*, has almost universally prevailed. This strong stress upon the affirmative, *art*, looks as if there might be a doubt, whether the residence of God were in heaven, or not."—SHERIDAN.

² "Sheridan directs the following passage to be read thus: 'thy will be done on earth as it is in Heaven,' with the emphasis on the words 'be' and 'is;' these, however, are not the emphatic words, and do not even *exist* in the original Greek, but are supplied by the translator; the latter of them might, indeed, be omitted without any detriment to the sense; 'thy will be done, as in Heaven, so also on earth,' which is a more literal translation, is perfectly intelligible."—WHATELY.

(3) "This is supposed to be a prayer to be daily used, and a petition to be daily preferred, composed for our use by him who bade us take no thought for the morrow; wherefore it should be thus pronounced—'Give us *this day* our *daily bread*.'"—SHERIDAN.

(4) "There is another fault committed by some, in removing the accent from the last syllable of the word, *forgi've*, to the first; as, Give us this day our daily bread, and fo'rgive us our trespasses, &c., by which they seem to make an opposition between the words, *give* and fo'rgive, where there is none intended; than which nothing can be more absurd and puerile."—SHERIDAN.

those who trespass against *us*. And lead us not into *temptation*; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

¶ Then likewise he shall say,

O Lord, open *thou* our lips.¹

Ans. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the *Father*, and to the *Son*, and to the *Holy Ghost*;

Ans. As it *was* in the *beginning*,² *is now*, and *ever shall* be, world without end.

Min. Praise *ye* the Lord.

Ans. The Lord's Name *be* praised.

¶ Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.

Venite, exultemus Domino.

O COME, let us *sing* unto the Lord; let us heartily *rejoice* in the *strength* of our *salvation*.

Sal-va'tion.

(¹) "In this way of reading, 'O Lord open thou our *lips*'—the address to God seems only to be, to open our mouths, which surely does not require his intervention; but when the emphasis is placed right the figurative meaning starts forth, which is, do thou inspire us with a true spirit of devotion, 'and our mouth shall show forth thy praise.'"—SHERIDAN.

(²) "The latter verse of the Gloria Patri is often *hurried over* by the Minister, as if his only object was that of bringing it to a speedy conclusion. This is abominable, and should be corrected, for the sentence requires as much *distinct articulation*, and *deliberate evenness* of delivery, as most of the others."—GARRICK.

Let us come before his presence with *thanksgiving*; and show ourselves *glad* in him with psalms.

For the Lord is a great *God*; and a great *King* above *all* gods.

In *his* hand are all the corners of the earth; and the strength of the hills is *his* also.

The sea is *his*, and *he* made it; and *his* hands prepared the dry land.

O come, let us *worship* and fall *down*, and kneel before the Lord our Maker.

For he is the Lord *our* God; and we are the people of *his* pasture, and the sheep of *his* hand.

O *worship* the Lord in the beauty of *holiness*; let the whole earth stand in *awe* of him.

For he cometh, for he cometh to *judge* the earth; and with *righteousness* to judge the world, and the people with his *truth*.

¶ Then shall follow a *Portion* of the Psalms, as they are appointed, or one of the *Selections* of Psalms set forth by this Church. And at the end of every Psalm, and likewise at the end of the *Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic, anima mea*—MAY be said or sung the *Gloria Patri*; and at the end of the whole *Portion*, or *Selection* of Psalms for the day, SHALL be said or sung the *Gloria Patri*, or else the *Gloria in excelsis*, as followeth.

Gloria in excelsis.

GLORY be to God on *high*, and on *earth* peace, good will towards *men*. We praise thee, we bless

Earth (erth), e as in *met*. Walker says, "This word is liable to a coarse, vulgar pronunciation, as if written *urth*. There is, indeed, but a delicate difference between this and the true sound, but quite sufficient to distinguish a common from a polite speaker."

thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, *Lamb* of God, *Son* of the Father, that takest away the *sins* of the *world*, have *mercy* upon us. Thou that takest *away* the *sins* of the *world*, have *mercy* upon us. Thou that takest *away* the *sins* of the *world*, receive our *prayer*. Thou that sittest at the *right* hand of God the Father, have *mercy* upon us.

For thou *only* art holy; thou *only* art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the *Father*. Amen.

¶ Then shall be read the first Lesson,¹ according to the Table or Calendar.

¶ After which shall be said or sung the following Hymn.

¶ *Note*, That before every Lesson, the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book*: And after every Lesson, *Here endeth the first, or the second Lesson*.

Te Deum laudamus.

WE *praise* thee, O God;² we *acknowledge* thee to be the *Lord*.

O'nly (oné-le), o as in *no*.—W.

(1) "The Lessons also are in general very shamefully run over, without marking their various beauties, or giving them that *sacred dignity* of expression, and that *deliberate* method of pronunciation (without being *heavy* or *drawling*) which so essentially belong to them as to the prayers."—GARRICK.

(2) "One general fault, in reading the following sentences, is dropping the voice at the conclusion of each member; whereas, in many the sense is not complete, till made up by that part in which the congregation response; and in one instance, it does not terminate till the third by the Minister.

All the *earth* doth *worship* thee, the Father *everlasting*.

To thee all *Angels* cry aloud ; the *Heavens*, and all the Powers therein.

To thee Cherubim, and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the Majesty of thy Glory.

The glorious company of the *Apostles* praise thee.

The goodly fellowship of the *Prophets* praise thee.

The noble army of *Martyrs* praise thee.

The holy Church throughout all the *world* doth acknowledge thee ;

The Father, of an *infinite* Majesty ;

Thine adorable, true, and *only* Son ;

Also the Holy Ghost, the *Comforter*.

Thou art the *King* of Glory, O Christ.

Thou art the *everlasting* Son of the Father.

When thou tookest upon thee to *deliver* man, thou didst *humble* thyself to be born of a *virgin*.

Sa'ba-oth (Sab'a-oth.—W. Sa-ba'-oth.—R.)

A-pos'tles (a-pos'-sles).—W. & R.

In'fi-nite (in'-fe-nit).—W.

Vir'gin (ver'-jin), e as in *met*.—W.

“ Another fault almost equally common is falsely placing the emphasis on the word ‘thee’ in the seventh, and three following sentences of the *Te Deum*; nor can it with propriety be made the emphatic word in the other portions of this sublime Hymn, with the exception, perhaps, of the concluding clause in the first sentence, and the first clause in the last sentence.”—SHERIDAN.

“ Many clergymen, in reading their part of this hymn, are all the while looking about at different parts of the church, as if they were speaking to the congregation, and not addressing themselves to their Creator.”—GARRICK.

When thou hadst *overcome* the sharpness of *death*, thou didst *open* the Kingdom of Heaven to all believers.

Thou sittest at the right hand of *God*, in the Glory of the Father.

We *believe* that thou shalt *come* to be our *Judge*.

We *therefore* pray thee, *help* thy servants, whom thou hast *redeemed* with thy *precious* blood.

Make them to be numbered with thy *Saints*, in glory *everlasting*.

O Lord, *save* thy people, and *bless* thine heritage.

Govern them, and lift them *up* for ever.

Day by *day* we *magnify* thee ;

And we worship thy Name *ever*, world without end.

Vouchsafe, O Lord, to keep us *this* day without sin.

O Lord, have *mercy* upon us, have *mercy* upon us.

O Lord, let thy *mercy* be upon us, as our *trust* is in thee.

O Lord, in *thee* have I trusted ; let me *never* be confounded.

¶ Or this Canticle.

Benedicite, omnia opera Domini.

O *ALL* ye Works of the Lord, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Angels* of the Lord, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Heavens*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

Theréfore (ther'-fore), *e* as in *met*.—W.

Gov'ern (guv'-urn), *u* as in *tub*.—W.

Vouch-safé (voutsh-safe').—W.

O ye *Waters* that be above the firmament, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O all ye *Powers* of the Lord, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Sun* and *Moon*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Stars* of heaven, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Showers* and *Dew*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Winds* of God, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Fire* and *Heat*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Winter* and *Summer*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Dews* and *Frosts*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Frost* and *Cold*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Ice* and *Snow*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Nights* and *Days*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Light* and *Darkness*, *bless* ye the Lord ; *praise* him, and *magnify* him for ever.

O ye *Lightnings* and *Clouds*, *bless* ye the Lord ; *praise* him and *magnify* him for ever.

O let the *Earth* *bless* the Lord ; yea, let it *praise* him, and *magnify* him for ever.

Fir'ma-ment (fer'-ma-ment), *e* as in *met*.—W.

Winds (winds), *i* as in *pin*.—W. & R.

Dew (du), *u* as in *tube*.—W.

O ye *Mountains* and *Hills*, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O all ye *Green Things* upon the earth, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *Wells*, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *Seas* and *Floods*, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *Whales*, and *all* that move in the waters, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O all ye *Fowls* of the Air, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O all ye *Beasts* and *Cattle*, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye Children of *Men*, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O let *Israel* *bless* the Lord; *praise* him, and *magnify* him for ever.

O ye *Priests* of the Lord, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *Servants* of the Lord, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *Spirits* and *Souls* of the Righteous, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

O ye *holy* and *humble* Men of heart, *bless* ye the Lord; *praise* him, and *magnify* him for ever.

¶ Then shall be read, in like manner, the second Lesson,¹ taken

Ser'vants (ser'-vants), *e* as in *met.*—W.

(1) "The different clauses of sentences in the Common Prayer, and in the Scriptures, ought to be delivered, as I have frequently hinted before, more *distinct* and *separate* from each other, than in anything else."—GARRICK.

out of the New Testament, according to the Table or Calendar.

¶ And after that, the following Psalm.

Jubilate¹ Deo. Psalm c.

O BE *joyful* in the Lord, all ye *lands*: serve the Lord with *gladness*, and come before his presence with a *song*.

Be ye *sure* that the Lord he is *God*; it is *he* that hath made us, and not we ourselves; we are *his* people and the sheep of *his* pasture.

O go your way into his *gates* with *thanksgiving*, and into his *courts* with *praise*; be *thankful* unto him, and speak *good* of his Name.

For the Lord is *gracious*, his *mercy* is *everlasting*; and his *truth* endureth from *generation* to *generation*.

¶ Or this Hymn.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel; for he hath *visited* and *redeemed* his people;

And hath raised up a *mighty salvation* for us, in the house of his servant David;

(¹) "Surely hymns, such as these, ought to be delivered in tones of that enthusiastic ardour, which naturally result from a heart filled with admiration, love, and gratitude towards its great Creator and Benefactor."—SHERIDAN.

"After the second Lesson, many divines, as if they were fatigued with reading a chapter, begin the following psalm in such a *low tone*, and in so *careless* a manner, that what with the method of *their* delivery, and that of the congregation's after them, the whole is *run* and *gabbled* over so *inarticulately*, that all public *devotional* effect is completely and effectually destroyed."—GARRICK.

And he *spake* by the mouth of his holy *Prophets*, which have been since the world began ;

That we should be *saved* from our *enemies*, and from the hand of *all* that hate us.

¶ Then shall be said the Apostles' Creed,¹ by the Minister and the People, standing. And any Churches may omit the words, *He descended into hell*, or may, instead of them, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed.

I BELIEVE in *God* the Father Almighty, Maker of heaven and earth :

And in *Jesus Christ*, his only Son, our Lord ; Who was *conceived* by the Holy Ghost, *Born* of the Virgin Mary ; *Suffered* under Pontius Pilate, Was *crucified*, *dead*, and *buried* ; He descended into *hell*, The third day he *rose* from the dead ; He *ascended* into heaven, And *sitteth* on the right hand of *God* the Father Almighty ; From thence he shall come to *judge* the *quick* and the *dead*.

I believe in the Holy Ghost ; The holy *Catholic* Church ; The *Communion* of Saints ; The *Forgiveness*

Been (bin), *i* as in *pin*.—W.

As-cen'ded.

(¹) "This Creed will admit of little change in the notes of the voice. It ought to be pronounced with distinctness and solemnity; to which nothing will contribute so much, as a due observation of the pauses, in the sentences, and their several members."—SHERIDAN.

"The Creed which follows, ought to be read, to do it proper justice, with a *strong, full, even* tone. All *jerks* or *snaps* in the voice must be carefully avoided in this, as in all other parts of the prayers, and indeed in every kind of reading and speaking."

—GARRICK.

of sins; The *Resurrection* of the body, And the Life *everlasting*. Amen.

¶ Or this.¹

I BELIEVE in *one* God the Father Almighty, Maker of heaven and earth, And of all things *visible* and *invisible*.²

And in *one* Lord Jesus Christ, the *only* begotten Son of God, Begotten of his Father before all worlds; God of God,³ Light of Light, very God of very God, *Begotten*, not *made*, Being of *one* substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made *man*, And was *crucified* also for us under Pontius Pilate. He suffered and was *buried*;

(¹) "This statement of the Christian's belief should be read to mark its distinct propositions as being successive declarations of credence, each resting on its own distinct evidence. There should be little or no feeling, because every item depends on exact evidence addressed exclusively to the intellect."—CULL.

(²) "The Minister ought to make unusual length of pauses between the several parts of the sentences, in order to check, as much as possible, that continuation of confused sounds, which are commonly occasioned whenever the congregation accompanies him."—GARRICK.

(³) "There is a passage in the Creed, often faultily delivered, in the following manner—'God of God, Light of light, very God of *very* God'—in which mode of expression—'God of God'—according to the common acceptance, it would imply a superiority in him over God; as, when we say, 'King of Kings;' but, by laying the stress on '*of*,' as 'God of God'—the true meaning is pointed out, which is, 'God proceeded *from* God, light *from* light, very God *from* very God.' Thus indicating the *unity* of the divine nature and essence, in connection with the *personal distinctions* in the Godhead."—SHERIDAN.

And the third day he *rose* again,¹ according to the Scriptures; And *ascended* into heaven, And *sitteth* on the right hand of the Father. And he shall come *again* with glory to *judge* both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life. Who *proceedeth* from the Father and the Son, Who *with* the Father and the *Son* together is worshipped and glorified, Who spake by the Prophets. And I believe one *Catholic* and *Apostolic* Church. I acknowledge *one* Baptism for the remission of sins; And I look for the *resurrection* of the *dead*, And the *Life* of the world to *come*. Amen.²

¶ And after that, these Prayers following, all devoutly kneeling;
the Minister first pronouncing,

The Lord *be*³ with you.

Ans. And with *thy spirit*.

Min. Let us pray.

O Lord, show thy *mercy* upon us.

Ans. And grant us thy *salvation*.

(1) "Who, for instance, that was really *thinking* of a resurrection from the dead, would ever tell any one that our Lord '*rose again* from the dead;' (which is so common a mode of reading this article of the creed,) as if he had done so more than once?"—ARCHBP. WHATELY.

(2) "No part of the Creed, nor indeed any of the Prayers, ought to be passed over *carelessly*, or with any apparent want of attention."—GARRICK.

(3) "Here the emphasis ought to be on the auxiliary verb, *be*, as *may*, the sign of the optative, is omitted, as was mentioned in a former case. This adds to the solemnity of the wish. Whereas, in the common way of repeating it, '*The Lord be with you*;' it is exactly the same as the common mode of expression, in bidding farewell."—SHERIDAN.

Min. O God, make *clean* our hearts within us.

Ans. And take not thy Holy Spirit from us.

¶ Then shall follow the Collect¹ for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.

A Collect² for Peace.

O GOD, who art the *author* of *peace* and *lover* of *concord*, in knowledge of *whom* standeth our *eternal* life, whose *service* is perfect *freedom*; Defend us, thy humble servants, in all assaults of our *enemies*; that we, *surely* trusting in *thy* defence, may not fear the power of *any* adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the *beginning* of this day; Defend us in the same with thy mighty power; and grant that *this* day we fall into no *sin*, neither run into any kind of *danger*; but that all our *doings*, being ordered by *thy* governance, may be righteous in *thy* sight; through Jesus Christ our Lord. *Amen.*

Kind (kyind).—W.

(1) "In these collects the transition from declaration to prayer should be marked by the voice."—CULL.

(2) "The collects must be read with great *deliberation*, *clearness* of utterance, and with the utmost *weight* of *pious* and *religious* gravity. They are prayers which cannot fail to command the greatest attention, if the Minister perform his duty in the delivery of them."—GARRICK.

A prayer for the *President of the United States*, and all in Civil Authority.

O LORD, our *heavenly* Father, the high and mighty Ruler of the universe, who dost from thy throne behold *all* the dwellers upon earth; Most *heartily* we beseech thee with thy favour to behold and bless thy servant The *President* of the United States, and all *others* in authority; and *so* replenish them with the grace of thy Holy Spirit, that they may *always* incline to thy *will*, and walk in thy *way*. Endue them *plenteously* with *heavenly* gifts; grant them in health and prosperity *long* to live; and finally, after *this* life, to attain *everlasting* joy and felicity; through Jesus Christ our Lord. *Amen*.

¶ The following Prayers are to be omitted here, when the Litany is read.

A Prayer for the Clergy and People.

ALMIGHTY and *everlasting* God, from whom cometh *every* good and perfect gift; Send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful *Spirit* of thy grace; and, that they may *truly* please thee, pour upon them the *continual* dew of thy blessing. Grant this, O Lord, for the *honour* of our Advocate and Mediator, Jesus Christ. *Amen*.

A Prayer for all Conditions of Men.

O GOD, the *Creator* and *Preserver* of all mankind, we humbly beseech thee for all sorts and conditions

U'ni-verse, *e* as in *met*.—W.

Dost (dust), *u* as in *tub*.—W.

Plen'te-ous-ly (plen'-tshe-us-le).—W.

of men; that thou wouldest be pleased to make thy *ways* known unto them, thy *saving* health unto *all* nations. More *especially* we pray for thy holy *Church* universal; that it may be so guided and governed by thy good *Spirit*, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in *unity* of spirit, in the *bond* of peace, and in *righteousness* of life. Finally, we commend to thy fatherly goodness all those who are *any* ways *afflicted*, or distressed, in mind, body, or estate; that it may please thee to *comfort* and *relieve* them, according to their several necessities; giving them *patience* under their sufferings, and a happy *issue* out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all *mercies*, we, thine unworthy servants, do give thee most humble and hearty *thanks* for all thy goodness and loving kindness to *us*, and to *all* men. We bless thee for our *creation*, *preservation*, and all the blessings of *this* life; but, above all, for thine inestimable love in the *redemption* of the world by our Lord Jesus Christ; for the *means* of grace, and for the *hope* of glory. And, we beseech thee, give us that due sense of *all* thy mercies, that our hearts may be *unfeignedly* thankful, and that we may show forth thy praise, not only with our *lips*, but

E-spec'ial-ly (e-spesh'-al-e).—W. & R.

Christ'ians (krist'-yuns).—W.

E-state'.—W. & R.

Is'-sue (ish'-shu).—W

Due (du), *u* as in *tube*.—W.

in our *lives* ; by giving up ourselves to thy *service*, and by walking before thee in *holiness* and *righteousness* all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all *honour* and *glory*, world without end.¹ *Amen*.

A Prayer of *St. Chrysostom*.

ALMIGHTY God, who hast given us grace at *this* time with *one* accord to make our common supplications unto thee ; and dost promise that when two or three² are gathered together in thy Name, thou wilt *grant* their requests ; Fulfil *now*, O Lord, the desires and petitions of thy servants, as may be most *expedient* for them ; granting us in *this* world knowledge of thy truth, and in the world to come life *everlasting*. *Amen*.

2 Cor. xiii. 14.

THE *grace* of our Lord³ Jesus Christ, and the *love*

Ex-pe'di-ent (eks-pe'-de-ent, or, ex-pe'-je-ent).—W.

(¹) "Passing over the latter part of a prayer in a *careless, hurrying* manner, as if it were not necessary to pay much attention to it, is so faulty, that the whole is in a great degree injured by it, and the effect produced by what is before properly delivered, is thereby partly destroyed."—GARRICK.

(²) "In reading 'a prayer of St. Chrysostom,' it is very common to make '*two, or three*' the emphatic words. This faulty emphasis would lead one to suppose, that the promise quoted, was exclusively applicable to very small assemblies of Christians, containing not more than two or three ; whereas, the true meaning of the promise is, that our Lord will be in the midst of all assemblies of social worshippers, whether their number be few or many. We remind him of his promise, and beseech him to fulfil it by *granting* the petitions and desires we have *now* presented."—SHERIDAN.

(³) "The three distinct attributes, referred to the three per-

of God, and the *fellowship* of the Holy Ghost, *be* with us *all evermore*. *Amen*.

sons in the Godhead, ought to be pointed out by the due emphasis and pauses. In the last part, by laying the stress upon the unimportant preposition, *with*, the pious and ardent wish, included in the benediction,* is lost, which can only be manifested by a forcible emphasis on the words, *be*, and, *all*; on *be*, as expressive of the wish, which was before explained; on *all*, as extending the benediction to the whole, and each individual of the congregation."

(*) Rather, *benedictory prayer*.

Here endeth the order of Morning Prayer.

SUCH PORTIONS OF
THE ORDER FOR DAILY EVENING PRAYER
AS ARE NOT EMBRACED IN
THE ORDER FOR DAILY MORNING PRAYER,
ARE HEREWITH GIVEN.

Cantate Domino. Psalm xcvi.

O SING¹ unto the Lord a *new* song; for he hath done *marvellous* things.

With his *own* right hand, and with his holy arm, hath he gotten himself the *victory*.

The Lord declared his *salvation*; his *righteousness* hath he openly showed in the sight of the *heathen*.

He hath *remembered* his mercy and truth toward the

(¹) *On the Service in general.*

“In order that frequent and long-continued public reading, such as that of the church service, may not be prejudicial to health, it is necessary that the actions of the vocal organs should be so adjusted, as uniformly to take place at the proper parts of the measure. When this adjustment becomes habitual from practice, public reading ceases to be injurious to the health; and instead of a fatiguing effort, it becomes an agreeable and healthful exercise.”—CULL ON PUBLIC READING, p. 21.

“As nothing can be more irksome than the drudgery and weariness arising from going over continually one and the same settled service, in the usual cold and mechanical way; so nothing can cause greater inward satisfaction, than praying from the heart; as all must have felt, who pray earnestly in their private devotions.”—SHERIDAN.

house of *Israel*; and all the ends of the *world* have seen the *salvation* of our God.

Show yourselves *joyful* unto the Lord, *all ye lands*; sing, rejoice, and give thanks.

Praise the Lord upon the *harp*; *sing* to the harp with a psalm of *thanksgiving*.

With *trumpets* also and *shawms*, O show yourselves *joyful* before the Lord, the King.

Let the *sea* make a noise, and all that therein is; the round *world*, and they that dwell therein.

Let the *floods* clap their hands, and let the *hills* be joyful together before the Lord; for he cometh to *judge* the earth.

With *righteousness* shall he judge the world, and the people with *equity*.

¶ Or this.

Bonum est confiteri. Psalm xcii.

IT is a good thing to give *thanks* unto the Lord, and to sing praises unto *thy* Name, O Most Highest.

To tell of thy loving-kindness early in the *morning*, and of thy truth in the *night* season;

Upon an instrument of *ten* strings, and upon the *lute*; upon a *loud* instrument, and upon the *harp*.

For thou, Lord, hast made me *glad* through thy *works*; and I will rejoice in giving praise for the operations of *thy* hands.

¶ Then a Lesson of the New Testament, as it is appointed.

¶ And after that, shall be sung or said this Psalm, except on the twelfth day of the month.

Lute, u as in tube.—W.

Deus misereatur. Psalm lxvii.

GOD be *merciful* unto us, and *bless* us, and show us the *light* of his countenance, and be *merciful* unto us ;

That thy *way* may be known upon earth, thy *saving* health among all nations.

Let the people *praise* thee, O God ; yea, let *all* the people praise thee.

O let the nations *rejoice* and be *glad* ; for thou shalt judge the folk *righteously*, and govern the nations upon earth.

Let the people *praise* thee, O God ; yea, let *all* the people praise thee.

Then shall the earth bring forth her *increase* ; and God, even our *own* God, shall give us his *blessing*.

God shall *bless* us ; and all the ends of the world shall *fear* him.

¶ Or this.

Benedic, Anima mea. Psalm ciii.

PRAISE the Lord, O my soul ; and *all* that is within me, praise his holy Name.

Praise the Lord, O my soul, and *forget* not all his *benefits* :

Who *forgiveth* all thy *sin*, and *healeth* all thine *infirmities* ;

Who saveth thy *life* from destruction, and crowneth thee with *mercy* and loving-kindness.

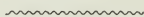
O praise the Lord, ye *Angels* of his, ye that *excel* in *strength* ; ye that *fulfil* his *commandment*, and *hearken* unto the voice of his *word*.

Folk (foke), o as in *no*.—W.

In'-crease, noun. } —W. & R.
In'-crease', verb. }

O praise the Lord, all ye his *hosts*; ye *servants* of his that *do* his pleasure.

O speak good of the Lord, *all* ye works of his, in all *places* of his dominion: Praise *thou* the Lord, O my soul.



¹A Collect for Peace.

O GOD, from whom all holy *desires*, all good *counsels*, and all just *works* do proceed; Give unto thy servants *that* peace, which the world *cannot* give; that our *hearts* may be set to *obey* thy commandments, and also that by thee, we, being defended from the fear of

(¹) *On the Service in general.*

“The tone you use must have nothing *affected* in it, or possess any resemblance to the *whining cant* of *theatrical declamation*, a mode of speaking unbecoming devotional worship. The *awe* and *solemnity* of the place will not suit with anything that has the smallest appearance of *affectation*. Every line must seem to flow from the *pure* and *sacred fountain* of *true piety*, from a *heart sincerely* and *ardently* impressed with contrition for past offences. The Litany, of all other prayers, requires that these essentials should prevail through the whole of whatever changes or variations you may choose to make in the course of reading it.”—GARRICK.

“All constraint upon nature is instantly perceived, as it produces affectation, and of course destroys true feeling; for it is as impossible, where affectation takes place in the manner of delivery, or in the signs of inward emotions, that the feelings of the heart should be excited, as that two musical strings, not in unison, should vibrate to each other, when one only is struck. Fantastical emotions will produce fantastical signs, and fantastical signs, by reaction, will produce fantastical emotions. Both, having their rise in the imagination, may operate upon the fancy, and produce effects there, but never can reach the heart; as all communication between them is necessarily cut off by affectation.”—SHERIDAN.

our *enemies*, may pass our time in rest and *quietness*; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

O LORD, our heavenly Father, by whose Almighty power we have been preserved this *day*; by thy great *mercy* defend us from all perils and dangers of this *night*; for the love of thy *only* Son, our Saviour, Jesus Christ. *Amen.*

The Litany,

Or *General Supplication*, to be used after Morning Service,
on Sundays, Wednesdays, and Fridays.

O GOD, the *Father*¹ of Heaven; have *mercy* upon
us miserable sinners.

Mis'-er-a-ble (miz'-zur-a-bl).—W.

(¹) "In the opening of the Litany, there is something so wrong in the composition, that it will be very difficult to set it right by any mode of reading. The usual way of delivering it—'O God the Father of Heaven'—certainly does not make it sense. God may properly be styled the Creator of Heaven, as well as of Earth; but as we should be struck with the impropriety of calling him the Father of Earth, custom alone could prevent our perceiving that it is equally absurd to style him the Father of Heaven. Besides, there is evidently intended here, in the opening of the Litany, a distinct address to each of the Persons of the Trinity; not only by their different appellations, but by specific attributes to each. Thus in the address to God the Son, he is peculiarly characterized as *Redeemer* of the world. In that to the Holy Ghost, as *proceeding* from the Father and the Son. The like was probably intended with regard to the address to God the Father, at the opening, by the words '*of Heaven*,' as considering that to be peculiarly his province, as that of the Earth more immediately belonged to our Redeemer. If this was the intention, as it certainly ought to have been, of the writer, it is so obscured by the ill choice and arrangement of the words, that all the world have mistaken it. Had he inserted the word, Ruler, or Creator, the sense would then have been plain, and the composition perfect; as thus—'O God the Father! Ruler of Heaven, &c.

O God, the *Father* of Heaven; have *mercy*¹ upon us miserable sinners.²

‘O God the Son! Redeemer of the world, &c.

‘O God the Holy Ghost! proceeding from the Father and the Son, &c.’

“There is no doubt, that as it was intended that the opening of the Litany, should be, by a distinct address to each of the three Persons of the Trinity, this intention should have been manifested in the first instance in the address to the first Person, God the Father; which it is not at all, in the manner in which it is generally delivered—‘O God the Father of Heaven’—for this is not God the Father considered as one of the Persons of the Trinity, that is, the Father of Jesus Christ, or God the Son; but expressly, God the Father of Heaven; and therefore has no relation to, or connection with, the two following invocations, to God the Son, and God the Holy Ghost. The only way to remedy this defect, is by making a pause after—‘God the Father.’—Thus—O God the Father, of Heaven—that is, peculiarly God of Heaven, as we style the Son, our Saviour and Redeemer, more peculiarly Lord of Earth. This may at first appear uncouth from its novelty, but the reason for it will soon appear, and its propriety be made manifest.”—SHERIDAN.

(1) “Many persons in reading the introductory petitions of the Litany, place the emphasis on the unimportant word ‘*upon*,’—as thus, ‘have mercy *upon* us miserable sinners;’ and others, lay the principal stress upon the almost equally unimportant word ‘*us*:’—‘have mercy upon *us* miserable sinners.’ A little reflection will convince them that these are unnatural emphases. A congregation of truly penitent sinners, realizing the misery of an unpardoned state, would only be intent upon pleading for *mercy*, and would offer up these earnest appeals to the triune God, in the same manner that we have directed a similar petition in the general confession to be read:—‘have *mercy* upon us-miserable-sinners.’”—SHERIDAN.

(2) “The opening of the Litany should be read with great solemnity, it being declaratory of the nature of Deity’s existence; thus the first three sentences declare the unity of the

O God the *Son*, *Redeemer* of the *world*; have *mercy* upon us miserable sinners.

O God the *Son*, *Redeemer* of the *world*; have *mercy* upon us miserable sinners.

O God the Holy Ghost, *proceeding* from the *Father* and the *Son*; have *mercy* upon us miserable sinners.

O God the Holy Ghost, *proceeding* from the *Father* and the *Son*; have *mercy* upon us miserable sinners.

O holy, blessed, and glorious *Trinity*, *three Persons* and *one God*; have *mercy* upon us miserable sinners.

O holy, blessed, and glorious *Trinity*, *three Persons* and *one God*; have *mercy* upon us miserable sinners.

Remember not, Lord, *our* offences, nor the offences of our *forefathers*; neither take thou *vengeance* of our sins: *spare* us, good Lord, *spare* thy people, whom thou hast redeemed with thy most *precious blood*, and be not *angry* with us for *ever* :

Spare us, good Lord.

From all *evil* and mischief;¹ from *sin*; from the

Per'-son, *e* as in *met.*—W.

Of-fences'.

Godhead to be a Trinity, and the fourth sentence declares that Trinity to be a unity. Each of the first three sentences distinctly invokes a separate Person of the Trinity; each declares a leading truth of that separate Person; and each concludes with a special prayer to Him for general mercy. The fourth sentence invokes the Deity; declares Him a Tri-une God, and prays for mercy."—CULL.

(¹) "In that part of the Litany where we pray for a deliverance from all kinds of evil, there is one fault that constantly runs through the whole; which is, that at the end of every passage which the clergyman utters, he makes a full stop; though there is not one of them which contains a complete sense, till it be joined with the following part spoken by the

*crafts and assaults of the devil; from thy wrath, and from everlasting damnation;*¹

Good Lord, *deliver us.*

From all *blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;*

Good Lord, *deliver us.*

From all *inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil;*

Good Lord, *deliver us.*

From *lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death;*

Good Lord, *deliver us.*

From all *sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism;*² from *hard-*

Hy-poc'ri-sy (he-pok'-kre-se).—W.

Schism (sizm), *i* as in *pin*.—W. & R.

congregation. Thus in the first passage—‘From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation’—it is evident that the sentence is not closed, as it does not contain a single verb; nor can it be made sense, till the words—‘*Good Lord deliver us*’—be joined to it. And the same may be observed throughout all that part of the Litany. The best way to get rid of this bad habit, is, that the clergyman should throughout, mentally, at least, join with the congregation in repeating those words—‘*Good Lord deliver us*’—and then, he will of course, see the necessity of not giving the tone of a full stop to the preceding part of the sentence.”—SHERIDAN.

(1) “The voice ought not to fall here, as the sentence is not finished until the people repeat ‘*Good Lord, deliver us.*’ This is seldom attended to, although the meaning of the whole depends upon its observance.”—GARRICK.

(2) “I have heard more than once the last word pronounced

ness of heart, and contempt of thy Word and Commandment;

Good Lord, *deliver* us.

By the mystery of thy holy *Incarnation*; by thy holy *Nativity* and *Circumcision*; by thy *Baptism*, *Fasting*, and *Temptation*;

Good Lord, *deliver* us.

By thine *Agony* and *Bloody Sweat*; by thy *Cross* and *Passion*; by thy *precious Death* and *Burial*; by thy *glorious Resurrection* and *Ascension*; and by the coming of the Holy Ghost;

Good Lord, *deliver* us.

In all time of our *tribulation*; in all time of our *prosperity*; in the hour of *death*, and in the day of *judgment*; ¹

Good Lord, *deliver* us.

We sinners² do beseech thee to hear us, O Lord God;

Na-tiv'i-ty, *a* as in *fat*.—W.

at the desk as it is spelt. It is hardly necessary to say that the proper way is that as if the orthography of it were '*sism*.'"—GARRICK.

(1) "Mr. Garrick always recommended at this part a considerable stop, as if in fact one prayer was brought to a conclusion, and that you were going to begin another."—CULL.

(2) "It is usual when that part of the Litany is ended, in which we deprecate evil, to run on immediately, and in the same tone of voice, to the next part, in which we pray for good. But surely there ought to be a pause of some duration, to mark this change; and the tone should be lowered to that of one who supplicates, and beseeches the grant of favours to which he is not entitled; as is manifest from the very first words with which it sets out.—'*We sinners* do beseech thee to hear us, O Lord God,' &c."—SHERIDAN.

and that it may please thee to rule and govern thy holy Church universal in the *right* way ;¹

We beseech thee to *hear* us, good Lord.

That it may please thee to *bless* and *preserve* all Christian *Rulers* and *Magistrates*, giving them grace to execute *justice*, and to maintain *truth* ;

We beseech thee to *hear* us, good Lord.

That it may please thee to *illuminate* all Bishops, Priests, and Deacons, with *true* knowledge and understanding of thy *Word* ; and that both by their *preaching* and *living* they may set it forth, and show it *accordingly* ;

We beseech thee to *hear* us, good Lord.

That it may please thee to bless and keep *all* thy people ;

We beseech thee to *hear* us, good Lord.

That it may please thee to give to all *nations* unity, peace, and concord ;

We beseech thee to *hear* us, good Lord.

That it may please thee to give *us* an heart to *love* and *fear* thee, and diligently to *live* after thy *commandments* ;

We beseech thee to *hear* us, good Lord.

That it may please thee to give to all thy people *increase* of grace to hear *meekly* thy *Word*, and to receive it with *pure* affection, and to bring forth the fruits of the *Spirit* ;

We beseech thee to *hear* us, good Lord.

Main-tain' (men-tane').—W.

Il-lu'mi-nate, *u* as in *tube*.—W.

(¹) "This prayer, *which includes the response*, is for the right government of the universal Church."—CULL.

That it may please thee to bring into the way of *truth* all *such* as have *erred*, and are *deceived*;

We *beseech* thee to *hear* us, good Lord.

That it may please thee to *strengthen* such as do *stand*; and to comfort and *help* the *weak*-hearted; and to *raise* up those who *fall*; and finally to beat down *Satan* under our feet;

We *beseech* thee to *hear* us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We *beseech* thee to *hear* us, good Lord.

That it may please thee to preserve all who *travel* by land or by water, all women in the perils of *child*-birth, all *sick* persons, and young *children*; and to show thy pity upon all *prisoners* and *captives*;

We *beseech* thee to *hear* us, good Lord.

That it may please thee to defend, and provide for, the *fatherless* children, and *widows*, and all who are *desolate* and *oppressed*;¹

We *beseech* thee to *hear* us, good Lord.

That it may please thee to have *mercy* upon all men;

We *beseech* thee to *hear* us, good Lord.

That it may please thee to *forgive* our enemies, persecutors, and slanderers, and to *turn* their hearts;

Er'-red, first *e* as in *met.*—W.

(¹) "There is a passage in that part of the Litany, often improperly read thus—'That it may please thee to defend and provide, for the fatherless children and widows, &c.'—in which way of stopping, *for*, is equally associated to the former verb, *defend*, as to the latter, *provide*; but we know that, *defend* and *for*, can never be united, as defend for, is not English. We should therefore read it thus—That it may please thee to defend, and provide for, the fatherless children, and widows, &c."—SHERIDAN.

We beseech thee to *hear* us, good Lord.

That it may please thee to *give* and *preserve* to our use the kindly *fruits* of the earth, so that in *due* time we may enjoy them;

We beseech thee to *hear* us, good Lord.

That it may please thee to *give* us *true repentance*; to forgive us all our *sins*, *negligences*, and *ignorances*; and to endue us with the grace of thy *Holy Spirit* to *amend* our lives according to thy holy *Word*;

We beseech thee to *hear* us, good Lord.

Son of God, we beseech thee to *hear* us.

Son of God, we beseech thee to *hear* us.

O *Lamb* of God, who takest *away* the *sins* of the world;

Grant us thy peace.

O *Lamb* of God, who takest *away* the *sins* of the world;

Have *mercy* upon us.

¶ The Minister may, at his discretion, omit all that follows, to the Prayer, "*We humbly beseech thee, O Father,*" &c.

O Christ, *hear* us.¹

O Christ, *hear* us.

Lord, have *mercy* upon us.

Lord, have *mercy* upon us.

Christ, have *mercy* upon us.

Christ, have *mercy* upon us.

Lord, have *mercy* upon us.

Lord, have *mercy* upon us.

Endue' (en-du'), *u* as in *tube*.—W.

(¹) "Every appearance of *cant* or *sing-song* must be avoided."

¶ Then shall the Minister, and the People with him, say the Lord's Prayer.

OUR Father, who art in *heaven*, *Hallowed* be thy Name. Thy kingdom *come*. Thy will be *done* on *earth*, As it is in *heaven*. Give us *this* day our *daily bread*. And forgive us *our* trespasses, *As* we forgive *those* who trespass against *us*. And lead us not into *temptation*; But deliver us from evil. Amen.

Min. O Lord, deal not with us *according* to our *sins*.

Ans. Neither reward us *according* to our *iniquities*.

Let us pray.

O GOD, merciful Father, who *despisest* not the sighing of a *contrite* heart, nor the desire of such as are *sorrowful*; Mercifully *assist* our prayers which we make before thee in all our *troubles* and *adversities*, whensoever they *oppress* us; and graciously hear us, that those evils which the craft and subtlety of the *devil* or *man* worketh against us, may, by thy good providence, be brought to *naught*; that we thy servants, being hurt by *no* persecutions, may *evermore* give *thanks* unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy *Name's* sake.

O GOD, we have heard with our ears,¹ and our fathers have declared unto us, the *noble works* that thou didst in *their* days, and in the *old* time before them.

Sub'til-ty (sut'-tl-te).—W.

Naught (nawt), *a* as in *fall*.—W.

(¹) "The words '*with our ears*' is a pleonasm, and therefore must not be strongly marked by the voice."—CULL.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the *Father*, and to the *Son*, and to the *Holy Ghost*;

Ans. As it *was* in the *beginning*, *is now*, and *ever shall* be, world without end. Amen.

From our *enemies* defend us, O Christ.

Graciously look upon our afflictions.

With *pity* behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with *mercy* hear our prayers.

O Son of David, have *mercy* upon us.

Both *now* and *ever*, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Min. O Lord, let thy *mercy* be *showed* upon us.

Ans. As we do put our *trust* in thee.¹

— Let us pray. —

WE humbly beseech *thee*,² O Father, *mercifully* to

(1) "Many clergymen pass over the foregoing lines, and others of a similar nature, with all that *careless, flimsy insipidity*, as if they repeated them as a matter of form, without anything else being necessary but merely the recital of them."—GARRICK.

(2) "There is here a change as to the person addressed. Most of the petitions in the Litany, are addressed to the second person in the Trinity: to Him who submitted to 'baptism, and fasting and temptation;' to 'agony and bloody sweat;' to the 'cross and passion' for us. This is especially true of the fervent responsive petitions immediately preceding this concluding prayer. '*O Lamb of God who takest away the sins of the world, grant us thy peace,*' &c. '*Graciously hear us, O Christ,*' &c. But this prayer is manifestly addressed to the first person in the Trinity; and this change is distinctly marked by reading the introductory address with the emphasis upon the word *thee*.

look upon our *infirmities*; and, for the *glory* of thy Name, *turn* from us all those evils that we most *justly* have deserved; and grant, that in all our troubles, we may put our *whole* trust and confidence in *thy* *mercy*, and evermore *serve* thee in holiness and pureness of living, to thy honour and glory; through our *only* Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Whereas, in the common mode of reading it, the important change is passed over without notice, and this most solemn and interesting part of our service is deprived of one of its distinguishing beauties."—HENSHAW.

Here endeth the Litany.

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,

OR

Holy Communion.

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ The Table, at the Communion-time having a fair white linen

cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

OUR Father, who art in *heaven*, *Hallowed* be thy Name. Thy Kingdom *come*. Thy will be *done* on *earth*, As it is in *heaven*. Give us *this* day our *daily bread*. And forgive us our trespasses, *As* we forgive *those* who trespass against *us*. And lead us not into *temptation*; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Collect.

ALMIGHTY God, *unto* whom all hearts are open, all desires known, and *from* whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may *perfectly* love thee, and *worthily* magnify thy holy Name; through Christ our Lord. *Amen*.

¶ Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth:

Minister.

GOD spake these words, and said,¹ *I* am the Lord thy God: Thou shalt have none *other* gods but me.

In-spi-ra'tion (in-spe-ra'-shun).—W.

None (nun), *u* as in *tub*.—W.

(¹) "Let the priest declare these ten commands as God's

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven *above*, or in the earth *beneath*, or in the water *under* the earth. Thou shalt not bow down to them, nor *worship* them: For¹ I the Lord thy God am a *jealous* God; and visit the sins of the *fathers* upon the *children*, unto the third and fourth generation, of them that *hate* me;² and show mercy unto thousands of them that *love* me, and *keep* my *commandments*.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not take the Name of the Lord

Be-neath', *th* as in *this*.—W.

agent, and mark a difference by his voice between the authority for publishing them and the first command; which is, Thou shalt have none other Gods but me.”—CULL.

(¹) “The command is one thing, the reason for its observance is another: the priest should mark their distinction by his voice.”—CULL.

(²) “A passage in this commandment Sheridan directs to be read, according indeed to the usual mode, both of reading and pointing it,—‘visit the sins of the fathers upon the children, unto the third and fourth generation of them that *hate* me;’ which mode of reading destroys the sense, by making a pause at ‘children,’ and none at ‘generation;’ for this implies that the third and fourth generations, who suffer these judgments, are *themselves* such as hate the Lord, instead of being merely, as is meant to be expressed, the *children* of such; ‘of them that hate me,’ is a genitive governed not by ‘generation,’ but by ‘children:’ the reading given above, expresses the true sense of the threatening; i. e., ‘I—visit the sins of the fathers, who hate me, upon the third and fourth generations of their descendants.’”—HENSHAW.

thy God in *vain*: for the Lord will not hold *him* guiltless, that *taketh* his Name in vain.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Remember¹ that thou keep *holy* the Sabbath-day. *Six* days shalt thou labour, and do *all* that thou hast to do; but the *seventh* day is the *Sabbath* of the Lord thy God. In *it* thou shalt do no manner of work; thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in *six* days the Lord made heaven and earth, the sea, and all that in them is, and *rested* the seventh day: wherefore the Lord *blessed* the seventh day, and *hallowed* it.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Honour thy father and thy mother; that thy days may be *long*² in the land which the Lord thy God giveth thee.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt do no³ *murder*.

(1) "A pause after the word remember, enforces the command with great emphasis."—CULL.

(2) "The pause, as well as the emphasis, should be at 'long,' not at 'land.'"—HENSHAW.

(3) "Many clergymen in reading the negative, or prohibitory commandments, are in the habit of accenting the word '*not*.' And here it may be worth while to remark, that in some cases, the copula ought to be made the emphatic word; (i. e., the '*is*,' if the proposition be affirmative, the '*not*,' if negative,) viz., where the proposition may be considered as in opposition to a *contradictory one*. If, for example, it had been a question, *whether* we ought to steal, or not, the commandment in answer to that,

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not commit *adultery*.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not *steal*.

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not bear *false* witness against thy neighbour.¹

would have been rightly pronounced, 'thou shalt *not* steal:' but, the question being, *what* things we are forbidden to *do*, the answer is, that 'to steal' is one of them; 'thou shalt not *steal*.' In such a case as this, the proposition is considered as opposed, not to its *contradictory*, but to one with a *different predicate*: the question being, not, *which copula* (negative or affirmative), shall be employed, but *what* shall be affirmed, or denied of the subject: for example, 'it is lawful to *beg*; but not to *steal*:' in such a case, the *predicate*, not the *copula*, will be the emphatic word."

—SHERIDAN.

"The decalogue may be cited as another of the erroneous readings common in the service. In the decalogue the priest officially declares God's several commands to do, and to abstain from doing certain acts. Logically these commands form two sets of propositions: one set has a positive and the other has a negative copula; but each proposition of both sets has a different predicate. Hence in both sets the question concerns the predicate; *what* are we to do? The reply is, to *Hallow* God and his Sabbath, to *Honour* our parents, &c. From *what* are we to abstain? The reply is still the predicate of the command, from idolatry, murder, stealing, lying, lusting, &c. Thus the reading is not, Thou shalt *not* steal; but, Thou shalt not *steal*. The thoughtful reader will analyze the whole service in relation to the logical division of propositions."—CULL.

(¹) "Another fault worth noticing, on account of its commonness, is the placing of the emphasis on '*neighbour*,' in the ninth

People. Lord, have *mercy* upon us, and incline our hearts to keep *this* law.

Minister. Thou shalt not *covet* thy neighbour's *house*, thou shalt not *covet* thy neighbour's *wife*, nor his *servant*, nor his *maid*, nor his *ox*, nor his *ass*, nor *any*¹ thing that is his.

People. Lord, have *mercy* upon us, and write all these thy laws in our *hearts*, we beseech thee.

¶ Then the Minister may say,

Hear *also* what our Lord Jesus Christ saith.

THOU shalt *love* the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*. This is the *first* and *great* commandment. And the *second* is like unto it; Thou shalt love thy *neighbour* as thyself. On *these* two commandments hang *all* the Law and the Prophets.

¶ Let us pray.

O *ALMIGHTY* Lord, and *everlasting* God, vouchsafe, we beseech thee, to *direct*, *sanctify*, and *govern*, both our *hearts* and *bodies*, in the *ways* of thy laws, and in the *works* of thy commandments; that, through thy most mighty protection, both here and ever, we may be *preserved* in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Di-rect' (de-rekt').—W.

and tenth commandments; as if there might be some persons precluded from the benefit of the prohibitions. One would think that the man, to whom our Lord addressed the parable of the good Samaritan, had been used to this mode of delivery, by his asking, 'and who is my *neighbour*?'—HENSHAW.

(1) "The words 'any thing' to be *marked* in the delivery."—GARRICK.

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle, saying, *The Epistle* [or, *the portion of Scripture appointed for the Epistle*] *is written in the — Chapter of —, beginning at the — Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle.* Then shall he read the Gospel (the people all standing up) saying, *The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.*

¶ Here the People shall say,

Glory be to thee, O Lord.

¶ Then shall be read the Apostles', or Nicene Creed: unless one of them hath been read immediately before in the Morning Service.

¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Bans of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon *earth*; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in *heaven*; where *neither* moth nor rust doth corrupt, and where thieves do *not* break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to *you*, even so do to *them*: for this is the Law and the Prophets. *St. Matt. vii. 12.*

Doth (duth), *u* as in *tub*.—W.

Not every one that *saith* unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that *doeth* the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the *half* of my goods I give to the poor; and if I have done any *wrong* to any man, I *restore* fourfold. *St. Luke xix. 8.*

Who goeth a *warfare* at any time of his *own* cost? Who planteth a *vineyard*, and eateth not of the *fruit* thereof? Or who feedeth a *flock*, and eateth not of the *milk* of the flock? *1 Cor. ix. 7.*

If we have *sown* unto you *spiritual* things, is it a great matter if we shall *reap* your *worldly* things? *1 Cor. ix. 11.*

Do ye not know that they who minister about holy things, *live* of the *sacrifice*; and they who *wait* at the altar are *partakers* with the altar? Even so hath the Lord *also* ordained, that they who *preach* the Gospel should *live* of the Gospel. *1 Cor. ix. 13, 14.*

He that *soweth* little shall *reap* little; and he that soweth *plenteously*, shall reap *plenteously*. Let every man do *according* as he is disposed in his *heart*, not *grudgingly*, or of necessity; for God loveth a *cheerful* giver. *2 Cor. ix. 6, 7.*

Let him that is *taught* in the Word minister unto *him* that teacheth, in all good things. Be not *deceived*,

Saith (seth), *e* as in *met*.—W.

There-of (thare-of'), *a* as in *fate*.—W.

Sac'ri-fice (sak'-kre-fize).—W. & R.

Plen'te-ous-ly (plen'-tshe-us-le).—W.

Cheer'-ful, *ee* as in *me*, or as in *met*.—W.

God is not *mocked* : for *whatsoever* a man *soweth* that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto *all* men ; and *especially* unto them that are of the *household* of *faith*. *Gal.* vi. 10.

Godliness is great riches, if a man be *content* with that he hath : for we brought *nothing* into this world, neither may we carry *any* thing out. 1 *Tim.* vi. 6, 7.

Charge them who are *rich* in this world, that they be ready to *give*, and *glad* to distribute ; laying up in store for themselves a good *foundation* against the time to come, that they may attain *eternal* life. 1 *Tim.* vi. 17, 18, 19.

God is not *unrighteous*, that he will *forget* your works, and labour that proceedeth of *love* ; which love *ye* have showed for his Name's sake, who *have* ministered unto the saints, and yet *do* minister. *Heb.* vi. 10.

To do *good*, and to *distribute*, forget *not* ; for with *such* sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath *this* world's good, and seeth his brother have need, and shutteth *up* his compassion from him, how dwelleth the love of *God* in *him*? 1 *St. John* iii. 17.

Give *alms* of thy goods, and never turn *thy* face from *any* poor man ; and then the face of the *Lord* shall not be turned away from *thee*. *Tobit* iv. 7.

Be *merciful* after thy *power*. If thou hast *much*, give *plenteously* ; if thou hast *little*, do thy diligence gladly to give *of* that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the *poor* lendeth unto the *Lord*: and look, what he layeth *out*, it shall be paid him *again*. *Prov.* xix. 17.

Blessed be the man that provideth for the *sick* and *needy*: the *LORD* shall *deliver* him in the time of trouble. *Psalms* xli. 1.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and *everliving* God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most most mercifully [**to accept* our alms and oblations, and] to *receive* these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the *Universal* Church with the spirit of truth, unity, and concord: And grant that all those who do *confess* thy holy Name may *agree* in the *truth* of thy holy Word, and live in *unity*, and godly love. We beseech thee also, so to direct and dispose the hearts of all *Christian Rulers*, that they may *truly* and

A-gain' (a-gen'), *e* as in *met.*—W. & R.
 Christ'ian (krist'-yun).—W.

(*) If there be no alms or oblations, then shall the words [*to accept our alms and oblations, and*] be left unsaid.

impartially administer *justice*, to the *punishment* of *wickedness* and *vice*, and to the *maintenance* of thy *true* religion, and *virtue*. Give *grace*, O heavenly Father, to all *Bishops* and *other* Ministers, that they may, both by their *life* and *doctrine*, set forth thy true and lively *Word*, and rightly and duly administer thy holy *Sacraments*. And to all thy *people* give thy heavenly grace; and *especially* to this congregation here present; that, with meek heart and due reverence, they may *hear*, and *receive* thy holy Word; *truly* serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to *comfort* and *succour* all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also *bless* thy holy Name for all thy servants *departed* this life in thy faith and fear; beseeching thee to give us grace so to follow *their* good examples, that *with* them *we* may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our *only* Mediator and Advocate. *Amen*.

¶ When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be *religiously* and *devoutly* disposed the most

Main'te-nance (men'-ten-anse).—W.

Sac'ra-ments, first *a* as in *fat*.—W. & R.

Tran'si-to-ry (tran'-se-tor-e).—W.

comfortable *Sacrament* of the Body and Blood of Christ; to be by them received in *remembrance* of his meritorious Cross and Passion; whereby *alone* we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty *thanks* to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to *die* for us, but also to be our *spiritual food* and sustenance in that holy Sacrament. Which being so *divine* and *comfortable* a thing to them who receive it *worthily*, and so *dangerous* to those who will presume to receive it *unworthily*; my duty is to exhort you, in the mean season to *consider* the dignity of that holy mystery, and the great *peril* of the unworthy receiving thereof; and so to *search* and *examine* your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a *heavenly Feast*, in the marriage-garment required by God in holy Scripture, and be received as *worthy* partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's *commandments*; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to *bewail* your own sinfulness, and to *confess* yourselves to Almighty God, with full purpose of *amendment* of life. And if ye shall perceive your offences to be such as are not only against God, but also against your *neighbours*; then ye shall *reconcile* yourselves unto them; being ready to make *restitution*

and *satisfaction*, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to *forgive* others who have offended *you*, as *ye* would have forgiveness of your offences at *God's* hand: for otherwise the receiving of the holy Communion doth nothing else but *increase* your condemnation. Therefore, if any of you be a blasphemer of God, and hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; *repent* ye of your sins, or else *come not* to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a *full trust* in God's mercy, and with a *quiet conscience*; therefore, if there be any of you, who by this means cannot quiet *his own* conscience herein, but requireth *further* comfort or counsel, let him come to *me*, or to some *other minister* of God's Word, and *open* his grief; that he may receive such godly counsel and advice, as may tend to the *quieting* of his conscience, and the removing of all *scruple* and *doubtfulness*.

¶ Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the *Lord's Supper*: unto which, in God's behalf, I bid you *all* who are *here* present; and *beseech* you, for the Lord Jesus Christ's sake, that ye will *not refuse* to come thereto, being so lovingly called and bidden by *God himself*. Ye know how grievous and *unkind* a thing it is, when a man

hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the *guests* to sit down; and yet they who are called (without any cause) most unthankfully *refuse* to come. Which of *you* in such a case would not be moved? Who would not think a great *injury* and *wrong* done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest *ye*, withdrawing yourselves from this holy Supper, provoke *God's* indignation against you. It is an *easy* matter for a man to say, I will not communicate, because I am otherwise *hindered* with worldly business. But such excuses are *not* so easily *accepted* and *allowed* before God. If any man say, I am a grievous *sinner*, and therefore am *afraid* to come: wherefore then do ye not *repent* and *amend*? When *God* calleth you, are ye not *ashamed* to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not *ready*? Consider earnestly with yourselves how little such *feigned* excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were *not* so excused, but counted *unworthy* of the heavenly feast. Wherefore, according to mine Office, I *bid* you in the Name of God, I *call* you in Christ's behalf, I *exhort* you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your *salvation*; so it is your *duty* to receive the Communion in remembrance of the sacrifice of his death,

as *he himself* hath commanded: which if ye shall *neglect* to do, consider with yourselves how *great* is your ingratitude to God, and how sore *punishment* hangeth over your heads for the same; when ye *wilfully* abstain from the Lord's Table, and *separate* from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly *consider*, ye will by God's grace return to a *better* mind: for the obtaining whereof we shall not *cease* to make our humble *petitions* unto Almighty God, our heavenly Father.

¶ At the time of the Celebration of the Communion, the Priest shall say this Exhortation.

DEARLY beloved in the *Lord*, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons *diligently* to try and *examine* themselves, before they *presume* to eat of *that* Bread, and drink of *that* Cup. For as the *benefit* is great, if with a true *penitent heart* and *lively faith* we receive that holy Sacrament; so is the *danger* great, if we receive the same *unworthily*. Judge therefore *yourselves*; brethren, that ye be not judged of the Lord; *repent* ye truly for your sins past; have a lively and steadfast *faith* in Christ our Saviour; *amend* your lives, and be in perfect *charity* with all men; so shall ye be *meet* partakers of those holy mysteries. And above *all* things ye must give most humble and *heartly* thanks to God, the Father, the Son, and the Holy Ghost, for the *redemption* of the world by the death and passion of our Saviour Christ, both *God* and *man*; who did humble himself, even to the *death* upon the *Cross*, for

us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the *children of God*, and exalt us to *everlasting life*. And to the end that we should *always* remember the *exceeding* great love of our Master, and only Saviour, Jesus Christ, *thus* dying for us, and the *innumerable* benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as *pledges* of his *love*, and for a continual *remembrance* of his death, to our great and endless comfort. To *him* therefore, with the *Father* and the *Holy Ghost*, let us give (as we are most bounden) *continual* thanks; submitting ourselves *wholly* to *his* holy will and pleasure, and *studying* to serve him in *true* holiness and righteousness all the days of our life. *Amen*.

¶ Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and *earnestly* repent you of your sins, and are in love and charity with your neighbours, and intend to lead a *new* life, following the commandments of God, and walking from *henceforth* in his holy ways; Draw near with *faith*, and take this holy Sacrament to your comfort; and make your humble *confession* to Almighty God, devoutly kneeling.

¶ Then shall this general Confession be made, by the Priest and all those who are minded to receive the holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We *acknowledge* and *bewail* our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy

Divine Majesty, Provoking most *justly* thy wrath and indignation against us. We do *earnestly repent*, And are *heartily sorry* for these our misdoings; The *remembrance* of them is *grievous* unto us; The *burden* of them is *intolerable*. Have *mercy* upon us, Have *mercy* upon us, most merciful Father; For thy Son our Lord Jesus *Christ's* sake, *Forgive* us all that is past; And grant that we may ever *hereafter* Serve and please thee In *newness* of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen*.

¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to *all* those who with hearty repentance and true faith turn unto him; Have *mercy* upon *you*;* pardon and *deliver* you from all your *sins*; *confirm* and *strengthen* you in all *goodness*; and bring you to *everlasting* life; through Jesus Christ our Lord. *Amen*.

¶ Then shall the Priest say,

Hear what *comfortable* words our Saviour *Christ* saith unto all who *truly* turn to him.

COME unto me, all ye that travail and are heavy laden, and I will *refresh* you. *St. Matt.* xi. 28.

So God *loved* the world, that he *gave* his only begotten Son, to the end that all that *believe* in him should not *perish*, but have everlasting life. *St. John* iii. 16.

(*) Sheridan (or Henshaw, whose edition of Sheridan we have followed), gives "*you*" as emphatical, although we have given a different reading in this form of Absolution in the Morning Prayer.

Hear also what Saint *Paul* saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to *save sinners*. 1 *Tim.* i. 15.

Hear also what Saint *John* saith.

If any man *sin*, we have an *Advocate* with the Father, Jesus Christ the *righteous*; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them *up* unto the *Lord*.

Priest. Let us give *thanks* unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is *very* meet, *right*, and our bounden *duty*, that we should at all *times*, and in all *places*, give *thanks* unto thee, O Lord, [**Holy Father,*] Almighty, *Everlasting* God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,

THEREFORE with *Angels* and *Archangels*, and with all the company of *heaven*, we laud and magnify thy glorious Name; evermore *praising* thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are *full* of thy glory: *Glory* be to thee, O Lord Most High. *Amen.*

Pro-pi-ti-a'tion (pro-pish-e-a'-shun).—W.

(*) These words [*Holy Father*] must be omitted on Trinity Sunday.

¶ PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be *born* as at this time for us; who, by the operation of the Holy Ghost, was made *very man*, of the substance of the Virgin Mary his mother; and that without *spot* of sin, to make *us clean* from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT *chiefly* are we bound to praise thee for the glorious *Resurrection* of thy Son Jesus Christ our Lord: for *he* is the very Paschal Lamb, which was offered for us, and hath taken *away* the sin of the world; who by his death hath *destroyed* death, and, by his *rising* to life again, hath *restored* to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, *manifestly appeared* to all his Apostles, and in their sight *ascended* up into heaven, to prepare a place for us; that where *he* is, thither *we* might also ascend, and *reign* with him in glory. Therefore with Angels, &c.

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost *came down* as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to *teach* them, and

Thith'er, *th* as in *this*.—W.

to *lead* them to all truth ; giving them both the gift of divers *languages*, and also boldness with fervent zeal constantly to *preach* the Gospel unto all nations ; whereby we have been brought out of *darkness* and *error* into the clear *light* and true *knowledge* of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said,

WHO art *one God, one Lord* ; not one only *Person*, but *three Persons* in one Substance. For *that* which we believe of the glory of the Father, the *same* we believe of the *Son*, and of the *Holy Ghost*, without *any difference* or *inequality*. Therefore with Angels, &c.

¶ Or else this may be said, the words [*Holy Father*] being retained in the introductory Address.

FOR the precious *death* and *merits* of thy Son Jesus Christ our Lord, and for the *sending to us* of the Holy Ghost, the Comforter ; who are *one* with thee in thy Eternal Godhead. Therefore with Angels, &c.

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our *own righteousness*, but in thy manifold and great *mercies*. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the *same* Lord, whose property is *always* to have *mercy* : Grant us therefore, gracious Lord, so to eat the *flesh* of thy dear Son Jesus Christ, and to

Di'-vers (di'-verz).—W.

Pre-sume' (pre-zume').—W.

drink his *blood*, that our *sinful* bodies may be made *clean* by his body, and our *souls* washed through his most precious *blood*, and that *we* may evermore dwell in *him*, and *he* in *us*. *Amen*.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to *thee* Almighty God, our heavenly Father, for that thou, of thy tender *mercy*, didst give thine only Son Jesus Christ to suffer *death* upon the *Cross* for our redemption; who made *there* (by his one oblation of himself once offered) a full, perfect, and *sufficient* sacrifice, oblation, and satisfaction, for the sins of the *whole* world; and did *institute*, and in his holy Gospel command us to *continue*, a *perpetual memory* of that his precious death and sacrifice, until his coming again: for in the night in which he was betrayed, (a) he took Bread; (a) *Here the Priest is to take the Paten into his hands.* and when he had given thanks, (b) he *brake* it, and (b) *And here to break the Bread.* gave it to his disciples, saying, *Take, eat*, (c) this is my (c) *And here to lay his hand upon all the Bread.* Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the *Cup*; and (d) *Here he is to take the Cup into his hand.* when he had given thanks, he gave it to them, saying, *Drink ye all of this*; for (e) (e) *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.* this is my Blood, of the *New* Testament, which is shed for

you, and for *many*, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

The Oblation. WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now *offer* unto thee, the *memorial* thy Son hath commanded us to make; having in remembrance his blessed *passion* and precious *death*, his mighty *resurrection* and glorious *ascension*; rendering unto thee most hearty *thanks* for the *innumerable* benefits procured unto us by the same: And we most humbly

The Invocation. beseech thee, O Merciful Father, to *hear* us; and, of thy almighty goodness, vouchsafe to *bless* and *sanctify*, with thy Word and Holy Spirit, *these* thy gifts and creatures of bread and wine; that *we*, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed *Body* and *Blood*. And we *earnestly* desire thy fatherly goodness, mercifully to *accept* this our sacrifice of *praise* and *thanksgiving*; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, *we*, and *all* thy *whole Church*, may obtain *remission* of our sins, and all *other* benefits of his passion. And here we offer and *present* unto thee, O Lord, *ourselves*, our *souls* and *bodies*, to be a *reasonable*, *holy*, and *living* sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be

partakers of this holy Communion, may *worthily* receive the most precious Body and Blood of thy Son Jesus Christ, be *filled* with thy grace and heavenly benediction, and made *one body* with *him*, that *he* may dwell in *them*, and *they* in *him*. And although we are *unworthy*, through our manifold sins, to offer unto thee *any* sacrifice; yet we beseech thee to accept *this* our bounden duty and service; *not* weighing our *merits*, but *pardoning* our *offences*, through Jesus Christ our Lord; *by* whom, and *with* whom, in the *unity* of the Holy Ghost, *all* honour and glory be unto *thee*, O Father Almighty, world without end. *Amen*.

¶ Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.

¶ Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,

THE *Body*¹ of our Lord Jesus Christ, which was

(¹) "There is one part of it, where the bread and cup are distributed to the communicants, which I cannot pass over, and which is capable of great improvement, merely by the force of a different emphasis. It is usually thus delivered—'The body of our Lord Jesus Christ, which was *given* for thee, preserve thy *body* and *soul* to everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith with thanksgiving.'

—Now as this is spoken in their turns to each communicant, the latter part would have much more force if the emphasis were placed upon *thee*, as thus—'take and eat this in remembrance that Christ died for *thee*'—as it would bring it more home to each individual. And I would reserve this emphasis for the latter place, rather than give it to the former, where it is said—'The body of our Lord

given for thee, preserve *thy* body and soul unto everlasting life. Take and eat *this* in remembrance that Christ died for *thee*, and feed on him in thy *heart* by *faith*, with *thanksgiving*.

¶ And the Minister who delivereth the Cup shall say,

THE *Blood* of our Lord Jesus Christ, which was *shed* for thee, *preserve* thy *body* and *soul* unto everlasting life. Drink *this* in remembrance that Christ's Blood was shed for *thee*, and be thankful.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at—*All glory be to thee, Almighty God*—and ending with these words—*partakers of his most blessed Body and Blood*.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Jesus Christ which was *given* for thee, &c.,' because there is something more affecting and emphatical in the last expression—'who died for *thee*'—and two similar emphases in the two contiguous passages, would not have a good effect. There is another emphasis in the first part, which ought also to be changed from the usual manner of delivering it—'The *body* of our Lord Jesus Christ preserve thy *body* and soul, &c.' Here the two emphases on the same word, *body*, have a bad effect; and, therefore, one of them should be changed, thus—'The *body* of our Lord Jesus Christ preserve *thy* body and soul, &c.' But the emphasis on the word *body*, is to be restored in the second part, where the cup is administered, and only the blood of Christ mentioned; as thus—'The blood of our Lord Jesus Christ which was *shed* for thee, preserve thy *body* and *soul* unto everlasting life.' But in this, also, I would preserve the emphasis on the word *thee*, in the latter part, thus—'Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.'—HENSHAW'S SHERIDAN.

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, who art in *heaven*, *Hallowed* be thy Name. Thy Kingdom *come*. Thy will be *done* on *earth*, as it is in *heaven*. Give us *this* day our *daily* bread. And forgive us *our* trespasses, *As* we forgive *those* who trespass against *us*. And lead us not into *temptation*; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ After shall be said as followeth:

ALMIGHTY and everliving God, we most *heartily* thank thee, for that thou dost vouchsafe to feed us, who have *duly* received these holy mysteries, with the *spiritual* food of the most precious *Body* and *Blood* of thy Son our Saviour Jesus Christ; and dost *assure* us thereby of thy *favour* and *goodness* towards us; and that we are very members incorporate in the *mystical* body of thy Son, which is the *blessed* company of *all faithful people*; and are also *heirs* through hope of thy *everlasting* kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly *beseech* thee, O heavenly Father, so to *assist* us with thy *grace*, that we may *continue* in that holy fellowship, and *do* all such *good* works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with *thee* and the Holy Ghost, be all honour and glory, world without end. *Amen*.

¶ Then shall be said or sung, all standing, *Gloria in excelsis*, or some proper Hymn from the Selection.

GLORY be to God on *high*, and on *earth* peace,

Heirs (ares), a as in *fate*.—W.

good will towards *men*. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, *Lamb* of God, *Son* of the Father, that takest away the *sins* of the *world*, have *mercy* upon us. Thou that takest *away* the *sins* of the *world*, have *mercy* upon us. Thou that takest *away* the *sins* of the *world*, receive our *prayer*. Thou that sittest at the *right* hand of God, the Father, have *mercy* upon us.

For thou *only* art holy; thou *only* art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which *passeth* all understanding, keep your hearts and minds in the *knowledge* and *love* of God, and of his Son Jesus Christ our Lord: And the *Blessing* of God Almighty, the *Father*, the *Son*, and the *Holy* Ghost, be amongst you, and *remain* with you always. *Amen*.

¶ Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.

ASSIST us mercifully,¹ O Lord, in these our sup-

(¹) *On the Service in general.*

“After all, the great art in reading devotional services, is to avoid the appearance of art. It is to have the soul so thoroughly absorbed by the *holy sentiments* that are uttered, as to allow no room for a thought about the *manner* of utterance. The clergyman in the desk and at the altar, should, as far as possible, forget everything but this—‘I am in the more immediate pre-

plications and prayers, and dispose the way of thy servants toward the *attainment* of *everlasting* salvation ; that, among all the changes and chances of this mortal life, they may ever be *defended* by thy most gracious and *ready* help ; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard *this* day with our *outward* ears, may, through thy grace, be so grafted *inwardly* in our *hearts*, that they may bring *forth* in us the fruit of *good* living, to the honour and praise of thy Name ; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy *continual*

sence of the heart-searching God, leading a company of penitent sinners in supplication for mercy at the throne of grace,—or, expressing the thanks of the same sinners, for all the mercies they have received, and especially for the transcendent mercies of redemption, by Jesus Christ.’ ”—HENSHAW.

“ Let him forget that he ever learned to read ; at least, let him wholly forget his reading tones. Let him speak entirely from his feelings ; and they will find much truer signs to manifest themselves by, than he could find for them. Let him always have in view what the chief end of speaking is ; and he will see the necessity of the means proposed to answer the end. The chief end of all public speakers is to persuade ; and in order to persuade, it is above all things necessary, that the speaker should at least appear himself to believe what he utters ; but this can never be the case where there are any evident marks of affectation, or art. On the contrary, when a man delivers himself in his usual manner, and with the same tones and gesture that he is accustomed to use when he speaks from his heart ; however awkward that manner may be, however ill-regulated the tones, he will still have the advantage of being thought sincere ; which, of all others, is the most necessary article towards securing attention and belief ; as affectation of any kind, is the surest way to destroy both.”—SHERIDAN.

help; that in all our works *begun, continued, and ended* in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain *everlasting* life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities *before* we ask, and our ignorance *in* asking; We beseech thee to have *compassion* upon our *infirmities*; and those things, which for our unworthiness we *dare* not, and for our *blindness* we *cannot* ask, vouchsafe to give us, for the *worthiness* of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy *Son's* Name; we beseech thee *mercifully* to incline thine ears to *us* who have *now* made our prayers and supplications unto thee; and grant, that those things which we have *faithfully asked* according to thy will, may *effectually* be obtained, to the relief of our *necessity*, and to the setting forth of thy *glory*; through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the blessing.

¶ And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

A P P E N D I X .

OFFICE OF A PUBLIC SPEAKER.

“THE office of a public speaker is, to instruct, to please, and to move. If he does not instruct, his discourse is impertinent; and if he does not please, he will not have it in his power to instruct, for he will not gain attention; and if he does not move, he will not please, for where there is no emotion, there can be no pleasure. To move, therefore, should be the first great object of every public speaker; and for this purpose, he must use the language of emotions, not that of ideas alone, which of itself has no power of moving. It is evident, in the use of the language of emotions, that he who is properly moved, and at the same time delivers himself in such tones as delight the ear with their harmony, accompanied by such looks and gestures as please the eye with their grace, whilst the understanding also perceives their propriety, is in the first class, and must be accounted a master. In this case, the united endeavours of art and nature produce that degree of perfection which is in no other way to be obtained in anything that is the workmanship of man. Next to him, is the speaker, who gives way to his emotions, without thinking of regulating their signs; and trusts to the force of nature, unsolicitous about the graces of art. And the worst, is he, who uses tones and gestures which he has borrowed from others, and which, not being the result of his feelings, are likely to be misapplied, and to be void of propriety, force, and grace. But he who is utterly without all language of emotions, who confines himself to the mere utterance of words, without any concomitant signs, is not to be classed at all amongst public speakers. The very worst abuse of such signs, is preferable to a total want of them; as it has at least a stronger resemblance to nature.”—SHERIDAN.





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